

( 1868 )

**SELECTIONS**  
FROM THE  
**VERNACULAR NEWSPAPERS**

PUBLISHED IN THE  
**PUNJAB, NORTH-WESTERN PROVINCES, OUDH,**  
AND THE  
**CENTRAL PROVINCES.**

**From the 16th to the 24th of September, 1868.**

**THE Lawrence Gazette**, of the 14th of August, publishes extracts from English papers, Cabul diary, &c., &c., all of which is old.

**The Dubduba Sekundree**, of the 15th of August, is also wanting in news of interest to Government.

**The Bhiddia Bilass**, of the 15th of August, publishes the following, under the heading "Delhi Justice":—"From another correspondent we learn that generally missionaries go about preaching the Christian religion in this city, and argue in their own way. Hindoos and Mussulmans, who are looked upon as of other and foreign creeds, occasionally replied in bad language; and when strong resistance and even abuse was resorted to, it came by degrees to the knowledge of the authorities; so in order to settle the point, orders were passed that no one was to argue or dispute with the missionaries concerning religion. But that, at the same time, if it were necessary, both Hindoo and Mahomedan priests might be allowed also to preach; but that there was to be no crying down of the religion of others, nor any display of contempt for others' religion;" &c., &c.

The *Gwalior Gazette*, of the 16th of August, mentions that the Maharajah's *savaree* (procession), &c., went to the Residency at Morar with the Dewan Sahib, and that the Maharajah is now well again.

It is noticed that the Agent of the Kuppoorthulla Rajah has been sent to the Secretary of State for India.

The *Malwa Ukhbar*, of the 19th of August, the *Mujm-ool Bharain*, of the 20th, and the *Rahnoomai Punjab*, of the 21st, do not require particular notice.

The *Punjabee Ukhbar*, of the 21st of August, alludes to the visit paid by the Honorable Sir W. Grey, Lieutenant-Governor of Bengal, to the Nawab Mussood Alee, Nazim of Bengal, and his sons, Syud Hossein Alee, Sahib Mirza Bahadoor Zulf Kar Jung, &c., &c. The city is said to have been illuminated, and the Nawab received his distinguished guests with great hospitality. "According to custom, the Lord Sahib exchanged *saláms* with the Begum Sahibs also, and the usual ceremonies were observed on the occasion."

The arrival of *Shahzadahs* (Princes) Rufee-ood-Deen Hyder, Mahomed Mendi, Mirza Furreed-ood-Deen Bukht Bahadoor, known as Meean Jan, sons of the late Nawab, at Lucknow, from Kheazagurh, is noticed. "The son of the Darogah Emam Buksh, who was Secretary to Meean Jan, and who remained with him all his life, also came in with the Princes. The arrival of these great people in Oudh reminds us of former days, and we are forcibly impressed with the truth of the following lines :—' Strange features are disclosed by the eternal painter's will : He makes and destroys ; destroys, and then makes still.' Wonderful are the ways of the Deity. That those whose forefathers were, with rank and splendour, masters of the throne and crown, should be now like helpless strangers renting the house they reside in ! It is said that each of these Princes receive Rs. 100 as pension. It is not known whether they have come for a few days on a pleasure-trip to offer

up prayers over the graves of their ancestors, or whether they intend to remain longer."

An account is given of the Durbar of the Llama Gooroo. The writer says:—"These people, who call themselves Llamas, are those who do nought but commit fraud, cheat, eat, drink, and sleep. The second kind are those who cultivate lands;" &c., &c. The writer proceeds to say, that near the city is a hill, on which is a great temple; where the Llama Gooroo lives in great pomp and state; &c.; where he is worshipped as a Deity who has for a time assumed the human form. "In short," adds the writer, "this Llama Gooroo recognises no one; he places his hand on the heads of those who worship him, while he touches the heads of some with the wand or staff which he carries in his hand. When he dies, the people of the place think that he has left his present state of existence for some other, and they place his disciple in his stead."

The *Kaleid Ummed*, of the 21st of August, after extracts from other papers, publishes some remarks upon the trade of India. The writer considers it a matter for rejoicing that within the last seven months the produce of Hindoostan has been exported to the value of twenty-eight crores of rupees. He adds:—"The people of Hind ought to be thankful to God for the blessings He has given to the products of the land; and if they (the people of the country) were to exert themselves in other ways, and send the results of their skill and industry into other countries, as articles of English manufacture are sent to this country, there would be no equal to it in the world. But the people of the country are ignorant of the way to work English machinery; but we have hope that by the favour of English gentlemen, this flaw will also be removed."

"In a former number of our paper we noticed that the residents of the Punjab had petitioned the Governor-General to hold a Durbar in Hindoostan before his departure from these shores: we now hear that he has acceded to this

request, and that a Durbar will be held in the Punjab, but it has not yet been settled where it is to be held. In our opinion, it would be well to hold this Durbar in the city of Delhi."

The *Meerut Gazette*, of the 22nd of August, does not require particular notice.

The *Koh-i-Noor*, of the 22nd of August, under the heading "Simla," notices the occurrence mentioned in the English newspapers some time ago, of some persons who endeavoured to approach the Viceroy while His Excellency was out for an airing, but were prevented from doing so by the orderlies, who, thinking that they had some other object in view, pushed them back. The writer adds, that doubtless the knowledge of Sir John Lawrence's kind disposition and sense of justice led them to make this attempt to present a petition, and that many persons from Calcutta go up to Simla and obtain redress from Sir John.

Reference is made to some "new war for the freedom of slaves, in London. It is said that a Chief in the centre of Africa has a number of Englishmen as his slaves, and that they have petitioned the English Government to obtain their release. The desire of the people in future is not to take life, but by good luck, this war is neither expensive nor troublesome;" &c., &c. Reference is made to Mr. Meechloo, a traveller, who is to go and release the English captives, "and," adds the writer, "we are sure that there will not be much difficulty about the undertaking."

The *Sadiq-ool-Ukhbar*, of the 22nd of August, after some extracts, mentions a poisoning case that has occurred in the Boolundshuhur district.

The *Unjumun Hind*, of the 22nd of August, after extracts, publishes the following, under the heading "Hyderabad":— "In consequence of the high prices of grain in the market, which are daily rising, the Nawab of Hyderabad has issued

orders that throughout his territories grain is to be sold at a certain rate, to be so regulated that no grain-dealer can change it." The writer adds, that of course, if the season turns out plentiful, the quantity can be increased, but that on no account is it to be lessened. The people are said to be most grateful to the Nawab Sahib for this order.

The *Bhiddia Bilass*, of the 22nd of August, is so carelessly printed as to be scarcely readable.

The *Karnama Hind*, of the 24th of August, does not contain much that requires particular attention. "The disturbances caused by the Khoons (Khoonds?) and their customs are noticed. It is said, that whenever they get an opportunity, they dress up a young woman in ornaments, &c., and with music and singing, take her to a temple, where, throwing her at the feet of the image, they cut off her head, and offer up her blood. This year they contemplated the sacrifice, but it was made known and prevented, by the authorities seizing the party, and saving the woman's life."

The *Julwatoor*, of the 24th of August, after extracts, notices the intention of Government to send an European officer to the Bikaneer boundary, for the purpose of looking after rebels, or those who are living lawlessly.

The *Nusseem Jounpoor*, of the 25th of August, publishes extracts from English papers, &c. It is said that the Secretary of State has written to the Government of India to report concerning the Government schools, as to how many languages are taught in them, how many masters are employed, what number of students attend, what is the amount expended by Government, and what by the people of the country.

The *Sholatoor*, of the 25th of August, and the *Ukmil-ool Ukhbar*, of the 26th, do not contain anything requiring particular notice.

The *Oudh Ukhbar*, of the 25th of August, after extracts, and much about Sir Robert Napier and the Abyssinian expe-

dition, refers to the victory at Cabul ; and quoting the *Lucknow Times* (which paper says, "let us see what will happen now)," replies, "only that happens which God ordains."

A Mooltan correspondent reports a disturbance on the frontier. "This is on every tongue, but just now nothing more is known regarding the truth or falsity of the report : it is certain that something or other has happened." The despatch of troops toward Rawul Pindee is also noticed ;" &c., &c.

The following then appears :—"Rajah Kashee Pershad Nabela Lall Nund Tewarree, formerly Nazim of Baiswarra, son-in-law of Mohun Lall, son of Imruth Lall, resident and Talookdar, Sisandee, who is well known for his good arrangements in the management of his estates in Oudh, and for his good services rendered to Government during the rebellion of 1857—his name being among these honorably mentioned in the Proclamation of 15th of March, 1858, *viz.*, Maharajah Dugajee Singh, of Bulrampore ; Rajah Hurdeo Buksh, Kutezari ; Rajah Kharbee Pershad, Talookdar, Sisandee ; Hunwunt Singh, Mudha ; Chundun Lall, Morawan ; and Jhuta Singh, of Gopalkhara. Of these, perhaps Kulwunt Singh did not remain faithful, and therefore he got no reward. Five of the above-mentioned Chiefs received rewards. In November, 1867, the Governor-General went to Lucknow, and had a special interview with five of these, and spoke kindly to them. At that time Maharaj Dugajee Singh, of Bulrampore, and the Rajah Kashee Pershad, of Sisandee, petitioned that they might receive greater distinction than the other Talookdars. The Governor-General then said that they were doubtless deserving of greater honour, and that he would consider their claims. The recognition of these claims has now shown itself in this way, *viz.*, that in accordance with orders from the Queen, ten per cent. reduction be made in the revenue paid to Government ; intimation of which was made known by a letter from the Chief Commissioner," &c. The writer adds, "God preserve the Queen and the Governor-General, who

have shown this sense of justice ; and God keep them over the throne of Hindoostan for ever."

The *Oudh Ukhbar* comments on the writings that appear from time to time in the Anglo-Indian Newspapers, referring principally to the complaints made against Hindoo-stanee Chiefs, which he characterizes as generally out of place, as their dependents are upon the whole most grateful and contented under their rule, which the Government acknowledges. The writer records his suspicions that the English editors are prejudiced, but confesses, that according to the statement of the *Friend of India*, they are, generally speaking, against native Chiefs, until they are paid to write in their favour. " In the same way perhaps some editors complain that their prayers are not heard in Hindoostanee Governments."

The *Nujm-ool Ukhbar*, of the 26th of August, republishes stale matter from English newspapers, after which some remarks are made concerning the false rumours circulated about the defeat of the Bokhara troops by the Russians ; the murder of the Ameer of Bokhara ; the possession of Samarkund, &c. &c. The writer says that these reports have caused much distress and perplexity in England, and he quotes some remarks concerning them, *viz.* :— " Towards the Hindoo Koosh they are advancing rapidly, and no one can stop them. The progress of the Russians in Central Asia is similar to that of the English in the year 92 (?) from Calcutta to Peshawur. No one could face them ; nor can they do so even now. The Russians, like the English, will either advance or retreat." " If Russia takes possession of Mahomedan cities, there will be always disturbances among them, because the Sirdars will always seek freedom from those *kafirs*. The advance of the Russians as far as the Hindoo Koosh is an iron line (railway) ; and, admitting that their object is to conquer Hindoostan, which is doubtful, the English will either wait for them up to their doors, a distance of 1,500 miles, or will advance to

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meet them; and the enmity then created will not be easily quelled, but it will be set down to whichever party is the first to attack. The Government cannot at the present time be too guarded in its measures, but it would not be difficult to look to the future, and make arrangements accordingly; of which, if done, no one can complain, either in this country or in England."

The *Malwa Ukhbar*, of the 20th of August, and the *Ukhbar Alum*, of the 27th, do not require particular notice.

The *Moofeed-ool Anam*, of the 27th of August, after some extracts from other papers, publishes the following:—"The King of Russia solicited of the English Government in some way or other for a grant of land on the sea-shore. The request was founded upon the principle that as other Europeans had, for trading purposes, received such land, he might enjoy the same privilege, and trade be established. The order passed in reply was to the effect that such land as had been granted to Europeans was given before the British rule was established, and that now not an inch of ground could be given without fighting for it.

"The Russian camp has gone from Bokhara towards Cabul, and is daily advancing. The Ameer of Bokhara has received the management of Bokhara from the Russians. If peace is to be established between the Amirs of Cabul and the Russians, we are sure that the Russian troops will soon arrive at Peshawur. The news is, that there is a disturbance between the English Government and the Khyberees, and that troops are now marching from Rawul Pind to Peshawur. How the Khyberees can face the Government troops cannot well be understood. It appears that some other power is at work. All Englishmen on leave have been ordered to return."

The *Punjabee Ukhbar*, of the 28th of August, does not require particular attention.

The *Allygurh Institute Gazette*, of the 28th of August, calls attention to the Notification issued by His Honor the Lieutenant-Governor, North-Western Provinces, offering prizes for original compositions in the Oordoo and Hindoo languages. The writer draws attention to the careful manner in which the rules have been framed, and considers it a proof of the attention which has been devoted to this important subject.

The same paper publishes a report of the proceedings of the monthly General Meeting of the Allahabad Institute, held on the 31st May, 1868. Baboo Goburdhun Dass read a paper against the education of females in India, which was replied to by Baboo Shosee Bhoshun Ghose, who said that "the tide of female education had fairly set in; and that it was beyond the power of prejudice to check it," &c. ; &c. Baboo Saroda Prosad Sundel also spoke in favour of the measure, with some suggestions. Baboo Nilcomul Mittra, thought that "the girls might better have no education at all, than show it the moment they pass through the matrimonial ceremony, the period for which, happily or unhappily, had been fixed at a very tender age;" &c. Baboo Sheo Narain proposed, and was seconded by Baboo Kalee Dass Nundy, that a Committee, to be called the "Female Education Committee," be formed, which proposition was carried by a majority;" &c.

The *Oordoo Delhi Gazette*, of the 29th of August, after extracts from other papers, mentions that Colonel Meade has reported to Government that Hindoo notes (letters?) have been circulated from one village to another, the contents of which notes were to the effect that for the worship of Mahadeo one and all must be prepared, as the time is critical. No mention of rain is made in these letters, but it seems that owing to the long drought, they have been circulated. They are said to have originated at Bindrabun (Muttra) and Benares.

The *Khair Khwah Punjab*, of the 1st of September, after extracts from other papers, mentions that the gentleman at

the head of the office at Goojranwalla had bricks thrown at his house for many nights.

The following vernacular newspapers have been examined in this Report, viz. :—

No.	NAME OF PAPER.	WHERE PUBLISHED.	DATE.	WHEN RECEIVED.
1	<i>Lawrence Gazette</i> ,	Meerut,	1868. Augt. 14th	1868. Augt. 28th
2	<i>Dubduba Secundree</i> ,	Rampoor,	15th	25th
3	<i>Biddia Bilass</i> ,	Jummoo,	15th	27th
4	<i>Gwalior Gazette</i> ,	Gwalior,	16th	28th
5	<i>Malwa Ukhbar</i> ,	Indore,	19th	24th
6	<i>Mujm-ool Bharain</i> ,	Loodiana,	20th	25th
7	<i>Rahnoomai Punjab</i> ,	Sealkote,	21st	28th
8	<i>Punjabee Ukhbar</i> ,	Lahore,	21st	24th
9	<i>Kaleid Ummed</i> ,	Lahore,	21st	25th
10	<i>Meerut Gazette</i> ,	Meerut,	22nd	24th
11	<i>Koh-i-Noor</i> ,	Lahore,	22nd	25th
12	<i>Sadiq-ool Ukhbar</i> ,	Bhawulpoor,	22nd	27th
13	<i>Unjumun Hind</i> ,	Lucknow,	22nd	26th
14	<i>Biddia Bilass</i> ,	Jummoo,	22nd	30th
15	<i>Karnama Hind</i> ,	Lucknow,	24th	27th
16	<i>Julwatoor</i> ,	Meerut,	24th	27th
17	<i>Nusseem Jounpoor</i> ,	Jounpoor,	25th	28th
18	<i>Sholatoor</i> ,	Cawnpoor,	25th	28th
19	<i>Ukmil-ool Ukhbar</i> ,	Dehli,	26th	27th
20	<i>Oudh Ukhbar</i> ,	Lucknow,	25th	29th
21	<i>Nujm-ool Ukhbar</i> ,	Meerut,	26th	29th
22	<i>Malwa Ukhbar</i> ,	Indore,	26th	31st
23	<i>Ukhbar Alum</i> ,	Meerut,	27th	31st
24	<i>Moofeed-ool Anam</i> ,	Futtehgurh,	27th	31st
25	<i>Punjabee Ukhbar</i> ,	Lahore,,	28th	31st
26	<i>Allygurh Institute Gazette</i> ,	Allygurh,	28th	30th
27	<i>Oordoo Dehli Gazette</i> ,	Agra,	29th	29th
28	<i>Khair Khwah Punjab</i> ,	Goojranwalla,	Sept. 1st	29th
29	<i>Murdhurminth (Nagree)</i> ,	Joudpoor,	17th	25th
30	<i>Ditto ditto</i> ,	Joudpoor,	24th	31st

(True translation.)

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DELHI:  
The 24th September, 1868. }